

British Anti-Tobacco Society,

Instituted April, 1853.

“Shun Smoking as you would self-destruction.”—*Lancet*.

The Anti-Tobacco Journal.

Contents.

	Page
He that hath ears to hear let him hear	9
Is Tobacco a Disinfectant?	9
Medical Testimonies about Tobacco	10
Thoughts for Noble Boys	11
Smoking Ministers	13
Good News for the Chancellor of the Exchequer, or Preliminaries for a Mutual Admiration Society	13
Death of Miss Soonderbai Powar's Little Niece through Opium ...	14
Opium and the Gospel in China	15
A Prayer for Everyone	16

*Communications to be fully prepaid and addressed to the Editor of
the Journal,*

Clissold Lodge, 30, Bethune Road, Stoke Newington, N.

Or of the Rev. A. Sims, Uxbridge, Ontario, Canada.

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A Vital Question.

Can a narcotised brain—help its owner—to “Love the Lord our God with all his might, with all his soul, with all his strength.”

British Anti-Tobacco Society.

ESTABLISHED 1853.

The Associate's Branch of the Pearl and Purple Ribbon Ladies' Court.

MOTTOES.

“Whatsoever is lovely and of good report.”

“He that *ruleth his spirit*—is greater than he who taketh a city.

“Not with *eye service* as men pleasers, but with *singleness of heart as unto GOD.*”

I

resolve, for the Praise and Glory of the King of Kings, to discountenance the *ab-use of Tobacco and Strong Drink.*

To *rule my spirit.* To cultivate self-respect—by doing unto my neighbours as I would they should do to me.

Prayer.

(A LOGICAL SEQUENCE).

Great and Almighty God be pleased to help me by Thy Holy Spirit for Jesus Christ's sake—to be *strong to think, to speak and to act rightly*—that so I may have a healthy soul, a healthy mind, a healthy body, and healthy circumstances—which will make my life a pleasure to myself, so a pleasure to others and therefore a pleasure and praise to Thee! Amen.

You are earnestly requested to sign this, and return it with your address, prepaid, to

THE EDITOR OF THE “ANTI-TOBACCO JOURNAL,”

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N.B.—UNPAID LETTERS REFUSED.

The Anti-Tobacco Journal.

“HE THAT HATH EARS TO HEAR LET HIM HEAR.”

“Can that which is morally wrong be politically right?” Can that which would be criminal for Solus, be righteous for Plus? If I force poison upon Solus against his will, can I plead—Not Guilty? Can those then who forced Opium Poison upon a nation, be guiltless? Is it a mistake to consider “that the blindness of the English Nation concerning Tobacco” is an outgrowth from the seed sowing—per force—of Opium poison in China?”

Is Tobacco a Disinfectant?

By Dr. DEPIERRIS.

Translated by Miss Bertha B. Block.

“Tobacco is no more a disinfectant of Miasmas, as some suppose, than it is a preservative against sickness.

Three periods of Epidemic have proved that Tobacco instead of being a preservative against sickness only facilitates its progress by weakening the constitution and by rendering it less capable to resist disease.

In 1832, Cholera appeared for the first time in France. It raged amongst our terrified population under its most destructive forms, and only took away seventy nine thousand five hundred and eighty-five inhabitants, during more than three years that it swept over the country. Then the use of Tobacco was yet quite restrained among us, it was only beginning to spread.

In 1849, the Administrators did not know what to do with the millions which Nicot's herb brought it, so much was sold. And Cholera coming, mild enough in its symptoms, found people less frightened at its aspect: and science, less taken by surprise, was more able to fight it. But nevertheless, on this second visit it carried away one hundred and sixty thousand dead in our countries.

The ravages of the Epidemic have been growing in proportion to the consumption of that substance—which according to the erroneous opinions of many of its devotees who smoke to drive away Miasma—should preserve against it.

Medical Testimonies about Tobacco.

Dr. Chapman says, I have met with several instances of mental disorders closely resembling delirium tremens, which resulted from the abuse of Tobacco, and which subsided in a few days after the patient had ceased smoking.

In 1873 Eulenberg and Vohl found in the analysis of *Tobacco smoke*, not Nicotine, but other poisonous alkaloids, among which were pyridine, picoline, lutidine, collidine, pario-line, coridine, and rubidine. But some chymists allege that Nicotine also is present in Tobacco smoke. C.R.D.

So lately, as in the first quarter of the century, Dr. Mason Good, says, in his *study of Medicine*, that the instances were rare of the injuries inflicted by Tobacco, whereas, now it is difficult to *escape the nuisance*, or to avoid being pained by the spectacle.

* * * * *

Some decided progress in the habit must have been made in 1837, when the late Herbert Mayo wrote his *Philosophy of Living*, for it appears that report only had brought to his ears the practices of some fast young men. Were any one to write so *now*, he would seem to have been asleep with Epimenides. He says of Tobacco—It is *deleterious*. “Dr. Nott assures me that in the United States, it is not uncommon to see persons whose hands tremble nervously, and whose minds are permanently affected by its baneful influence. I have been told that many young men at Cambridge and Oxford* have seriously injured their health.” Dr. Thomas Hodgkin.

Dr. Köstral (Ann d’hygiëne, 1871) affirms that people employed in the Manufacture of Tobacco, suffer from palpitation of the heart, pallor, sickness, want of appetite, feverishness, and nervous affections caused by Tobacco.

Dr. Webster, in a paper read before the Medical and Chirurgical Society, stated among the causes of mental diseases, *the great use of Tobacco*, which opinion he supported by reference to statistics of insanity in Germany.

*The Rev. Prebendary Calthrop was asked in a Railway Carriage by a young man to button his glove—perceiving his look of surprise—the gentleman said I am partially paralysed through smoking at Cambridge.

Thoughts for noble Boys.

"What is truth?"

Pilate.

"I am the Truth,"

Said the Messiah.

A boy who reads this question also asks—"What is Truth?"
The answer is in the *life of the Lord Jesus Christ.*

His was a real life.

A life devoid of shams and 'vain pretence.'

A life free from every selfish thought—from every selfish word—from every selfish action.

A life of obedience to God, His Father: Our Father—your Father, boys.

A life of usefulness to mankind.

A life that was an example of right about everything—He gave good advice about everything. And mark this boys: that although He had "*all power in heaven and earth*;" yet, *as a son*, He laid aside that power. Note His words: "I, of myself, can do nothing: as I hear I speak."

Here is the great secret of His being the Truth. Boys you too are capable of being true. You can copy Him. "The Spirit of God" worked in Him.

The Spirit of God can only work *Truth*. You are—

"Bid—begged—besought, to entertain" this Guest,

"If a Father know how to give good gifts, how much more will your Heavenly Father give His Holy Spirit to them that ask Him.

* * *

Listen boys: This Holy Spirit is not only willing, but is very anxious to *rule your life* as *He* ruled the life of the *Messiah*. And think of the astonishing prophecy of the *Son of God* to those who would learn of Him: "Greater things than I do shall ye do."

Jesus Christ could have *compelled* every human being to obey Him.

But instead, He left each one *free* to choose, or to refuse, to become like Himself—an obedient *son of God*.

"Placed for His trial on this bustling stage,
From thoughtless youth to ruminating age;
Free in His will to choose or to refuse,
Man may improve the crisis, or abuse."

* * *

Choose you this day whom you will serve.

Truth, that is *God*; or *Falsehood*, that is *Mammon*.

Mammon is the *God* of those who do not choose *Truth*.

There is no medium choice boys: either *God* or *Mammon* will guide your lives.

* * *

"No British subject is debarred the British peerage," said George III. to a boy

Set before you the highest possible aim. Be an obedient son of God, choosing right before anything else, and you are the inheritor of the *truest greatness* and the *truest riches*.

Hear the promise of *Him* who is *the Truth*.

"What man is he that feareth the Lord? Him shall He teach in the way that he (boy or man) shall choose. Wealth and riches shall be in his house.

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The boy who this day chooses Truth *i.e.* right doing under every circumstance, may be the best Archbishop, or the best Lord Chancellor, or the best Prime Minister England has ever known.

God, "The Counsellor," will help you in your studies, and teach you also to play well and honourably. He will teach you to choose your profession in life, and help you to fulfil its duties. He offers you every possible help for every possible need.

Remember boys the summing up of the search after wisdom by a noble Ancient: "Where shall wisdom be found, and where is the place of understanding; seeing it is hidden from all living."

"The fear of the Lord that is wisdom; to depart from evil that is understanding."

"If this be true, said a young Englishman, who had just successfully passed his Examination for the Civil Service, and was preparing to start for India, "The 23 years I have lived have been a mistake." This young man's career has since been a useful one. His aims are noble. His efforts and plans are unwearied for the benefit of his Indian fellow subjects.

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There is a foe abroad boys! You know, and perhaps [have entertained this foe. This foe is *Tobacco*.

If you have entertained this insinuating guest, you will, perhaps, be unwilling for *Wisdom* to hail you and offer to be your Guest. Before deciding whether *Wisdom* or a narcotic shall direct your thoughts or actions, study thoroughly the influence of Tobacco upon the human brain and body. Do not smoke while thus studying. If you are not your own master, but have weakened your power of self-control by *Tobacco* or any other bad habit, you may help the injured power by eating fruit, especially apples.

Apples destroy the craving for Tobacco. They are a natural remedy for unnatural habits.

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"Shun smoking as you would shun self-destruction." Shun all impure habits; they degrade you from being your own master, to the abject condition of a slave—the most degrading of all degraded conditions!

Smoking Ministers.

Writing in *The Reaper* of his homeward trip across the Atlantic, Mr. Anderson says :—‘ We had a number of Ministers on board—Scottish divines returning from the Pan-Presbyterian Council at Toronto. ‘ *Tell it not in Gath !* ’ many of them were inveterate Smokers ; and I am sure if they had heard the comments of the American passengers regarding the time spent in the Smoking-room, they would have found grave reason for considering whether the good they *imagined* themselves to receive from their indulgence, was sufficient compensation for the odium it incurred in the eyes of sharp-sighted, level-headed men of the world.’—*The Christian !*

Good News for the Chancellor of the Exchequer, or Preliminaries for a Mutual Admiration Society.

The “ Herald of Health ” says :—“ *The Court Journal* informs us that the custom of smoking by women has lately been introduced in England and is likely to become very prevalent. Such a fashion already exists in New York. And why should not women smoke as well as men ? Is health, luxury, or decency, a matter of sex ? Have not women similar mouths, noses, stomachs, senses, blood, brains, minds ? If the noxious weed is good or bad for men, why should it not be good or bad for women ? One or two things is as certain as anything future can be. Either men must stop smoking, or women must take to smoking. The only way in which women can endure the offensive breath and skin of a Tobacco-using man, is to befoul herself. In new countries, where the cows run in the woods in the spring of the year, they often eat the young leeks, which renders their milk so rank and offensive, that the children cannot eat it. But let the children eat a little of the odorous herb themselves, and the milk will seem perfectly sweet ; all the bad smell is gone. If men will render themselves so obnoxious to women’s olfactories let the women smoke too, and then, so far as the sense of smell is concerned, both parties can resolve themselves into a Mutual Admiration Society.”

Death of Miss Soonderbai Powar's Little Niece through Opium.

My heart is really sad. Opium is a terrible curse to poor Indians.

A few months ago I went to Bombay from Poona to see my youngest sister and her child. The little baby was sweet and charming, and the pride of her parents and more than one doctor said that it was healthy and strong. I was glad to see the parents rejoicing over their first-born babe, and praising the LORD who gave them the child.

But their happiness has been turned into sorrow. A day before I left India, I went to my sister's house, and my brother-in-law said that his wife and child were in the Kama Hospital.

The cause of it was this :—

A few days after my first visit, the Hindoo nurse who was taking care of the child gave Opium to her secretly to keep her quiet. The poor child was overdosed; the whole day she would not take milk; would not open her eyes. In the evening her lips began to get blue; the parents were alarmed, and my brother-in-law went for the doctor, who at once said the child was poisoned by Opium. The nurse was dismissed at once, who could not tell a lie before the doctor. The parents began to take care of the baby themselves. The doctor gave some medicine, and after a day or two, they thought the child was recovering. Her parents would watch their darling tenderly. They passed many sleepless nights, but she did not seem to get over the effect of Opium. At last my sister went to the hospital for her baby's sake. I went to see them the day before I started for England. My sister seemed very sad, and she said in sorrowful tone to me, "Sister, you are going away far, and leaving us; perhaps you will never see my baby again." I felt extremely sorry for her, and bade her good-bye, and left the hospital with heavy and sad heart. And in a few days the dear child had breathed her last.

I know how keenly the parents will feel for their precious only child, and doubly so because the child did not die a natural death, but she was poisoned. When I think of the dear child I feel my heart will break into two.

Our Christian Government wants revenue—wants money, and for their sake we are obliged to sacrifice our children, young men and dear ones. To-day, hundreds of mothers' hearts are bleeding because their children are poisoned by British Opium, and millions of broken-hearted women shedding bitter tears for their husbands and sons, who are entangled in the Government Opium net, which is spread far and wide for the destruction of my people.

Some of the Indian officials say the Opium is very good. If it is so, why do not they sell Opium in England generally and freely as they do in India, Burmah, &c.? Why do they not partake good things with us?

How long have we to suffer this injustice? How long have we to weep over the destruction of body and soul of our people by this Opium traffic?

Wake up Christian Britain, and give us justice; help us in this time of difficulty for the LORD's sake. If all the Christian people of Great Britain, India, China, Burmah, &c., will look up and cry unto the LORD, He will give us the victory because the battle is not ours, but the LORD's and we will see millions of sons of Asia who will be freed from this terrible Opium curse.

Not in my own time,
Not in thy own time,
But in His own time,
He will give us the victory.

SOONDERBAI H. POWAR,
of Bombay, India.

Opium and the Gospel in China.

Strange Scene on a River Boat.

By J. HUDSON TAYLOR.

I was ascending the Yang-tse-Kiang river. As we passed the city of Nan-king, two Native Christians came on board and joined us. They were not in the pay of any Mission, but were volunteers who had been assisting in the formation of a Christian Church, under very interesting circumstances, in a part of the country never visited by a Missionary. These men

were greatly cheered and encouraged, and really to see their faces was as good as a Sermon. They had not been long on board before a passenger asked one of them—who was a Native doctor—where he was coming from, and what he had been engaged in. In reply he began to give an account of the work of Christ that he had witnessed and taken part in, and his own enthusiasm so communicated itself to the little company gathered around, that they were listening to the Story of the Cross, and of the Saviour who came from Heaven to die for sinners, with a degree of interest that one does not often see in China.

I sat a little distance looking on with thankfulness, and raising my heart to God for His blessing, for I saw that fully a third of the passengers were collected around our Medical friend, listening with interest to his story.

One among the passengers attracted my eye. I saw that he was not so interested as those around him; and very soon impatience gave way to scorn and anger. With a look which I wish I could bring home to you, he said: "Ah, yes, and we are to think, I suppose, that the Missionaries are our very good friends, are we?" "Yes," said the doctor, "indeed they are. They have come thousands of miles on purpose to benefit us, and to tell us of Christ that died for sinners." "*And to bring us the opium,*" said the man, "*and to bring us opium!*"

Oh, if I could make you witness of the scene it would satisfy you as to what is the conscience of China on the question. That sentence, and the intense scorn and anger with which it was uttered, penetrated every heart. I wished that I could sink through the floor out of sight. The little company, no longer interested, slunk away like men ashamed of themselves, as if they had been caught at something evil in listening to a doctrine which had been brought by those who bring the opium. It is worse than mockery to the Chinese to bring your opium, and then say to them, "Love your neighbour as yourself."—and yet—Missionaries are *daring* to tell the Opium Commissioners who are taking evidence in Calcutta—*that the people are not injured by Opium eating!* So says the "Daily Telegraph."

A PRAYER FOR EVERYONE.

Great God! Give me I entreat Thee the help of Thy Holy Spirit, to make me *strong to think to speak and to do rightly*, for the Lord Jesus Christ's sake. Amen.

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BY META LANDER,

Author of "*Light on the Dark River*," "*The Tobacco Problem*," etc.

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It is a pleasure to read a description of the great themes in which the fact of doubt and query are recognized, and yet in which the doubter does not straightway, like Robert Elsmere, proceed to give way both himself and his faith and plunge headlong into the gloomy abyss of Agnosticism. It is as agreeable as it is true to life to have the portraiture of a strong, brainy man, possessed of the demon of doubt, apply himself honestly and persistently to the study of the whole problem of faith in Christ as a power in the heart and in the world, and come out into the broad sunlight of a hearty, rational, trusting faith.

The subordination of feeling and life itself to duty is powerfully brought before us, as well as the final triumph of faithful, dutiful, persistent striving. I thank the author for the kindly words spoken in behalf of those who so stoutly and successfully contended for the faith even though in phraseology and by means of illustrations which they themselves if here to-day, would not accept.—*Prof. Chickering, of the Deaf and Mute Institution, Washington, D. C.*

I heartily enjoyed the presentation of character in "Marion Graham." I am in cordial sympathy with its theological views. There is a stage in the development of young men and women when the reading of this book would be of great service to them—*President Hyde, of Bowdoin College, Brunswick, Me.*

It is full of good points and is written with marked ability.—*Ex-President Fairchild, Oberlin, Ohio.*

It is liberal in the best sense of the term, and the wood-pictures of scenery are very fine.—*Rev. John S. Carroll, Glasgow, Scotland.*

The story is well told and is a vigorous defence of the Christian faith against unbelief and a strong protest against the old interpretations of Calvinism.—*Journal of Education.*

Its smooth and flowing style, its careful analysis of personal traits, its purity and elevation of sentiment, and the pathos which the author succeeds in throwing about the spiritual conflicts she depicts so well, all combine to render the volume significant to such as are able to appreciate its artistic merit and its ethical value.—*The Beacon, Boston.*

"Marion Graham" should be found in every Reading Library of the English speaking world. It is a beautifully told story of our Christian Faith.—*E. F. R., Editor of the Anti-Tobacco Journal.*

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